

Bevan, p. 458, &c. Vol. II. This differs from the other examples, by the sediment of the urine, the stain on her linen, the preternatural situation of her limbs. Something very singular was, that she did not blow her nose perhaps once a month, even in her health; always slept with her mouth open'd, and her tongue hanging out. The manner in which such dissolutions of bones are accounted for, in the above-mention'd remark, seems the most rational, plain, and satisfactory, that can be given.

I attended this patient since last August with Dr. Morand, and kept a journal of our observations, hoping it may be of use to the public, and worth the notice of the curious.

Paris, Dec. 10,
1752.

Hoſty, M. D.

V. *An account of a Roman altar, with an inscription upon it, found in April last at York, and communicated to the Society of Antiquaries by Mr. Francis Drake, F. R. S. As also a breif explication of the inscription by John Ward, LL.D. Professor of Rhetoric in Gresham College, and V. P. R. S.*

Read Feb. 1, 1753. **T**HIS altar was found, with other remains of antiquity, by some workmen, in opening a new and deep drain down the centre of a large street, called *Micklegate*, in the
E city

city of *York*. Its hight with the pedestal, on which it stands, and which is made hollow to receive it, is fourteen inches and a quarter. But the breadth varies in several parts of it, according to their different form. On the top is an apex, with a volute on each side, and on the front a pediment over the inscription. It is elegant for the workmanship, and well preserved. And that a better judgement may be formed of it at this distance, Mr. *Drake* has sent up a draught of it in its just proportion, with the inscription upon it; as also another copy of the inscription, taken off from the stone, by pressing wet paper into the letters, and then delineating both them and the stops with a pencil. A copy of the draught, but reduced to one half of the size, accompanies this discourse, to which I take leave to refer (1); and shall only subjoin here the inscription itself in words at length, as I think it may be read.

Matribus Africis, Italicis, Germanicis, (2)
Marcus Minucius Ande.
miles legionis sextae victricis,
gubernator legionis sextae,
votum solvit libentissime merito.

I. By

(1) See TAB. I. Fig. 2.

(2) The abbreviation of this word being G N. as Mr. *Drake* assures me in a letter, which I received from him, since I wrote this discourse; it may, I presume, be read, as I have now given it. Tho, in the copy of the inscription delineated upon the stone, the vestiges of the letters seemed to be G A L. for which reason I then read it *Gallia*.

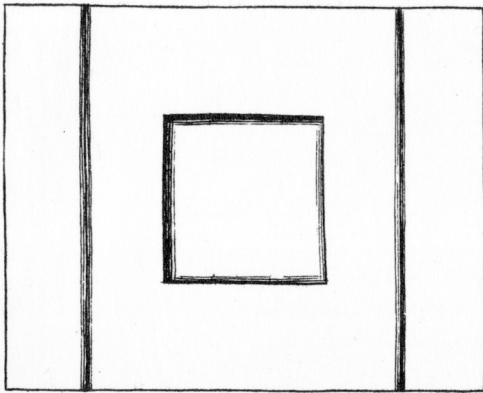


Fig. 3. p. 333.

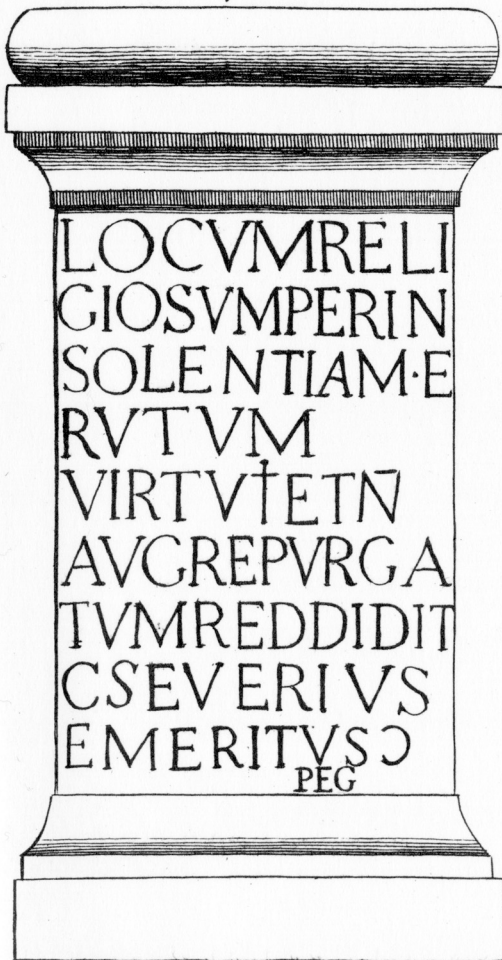
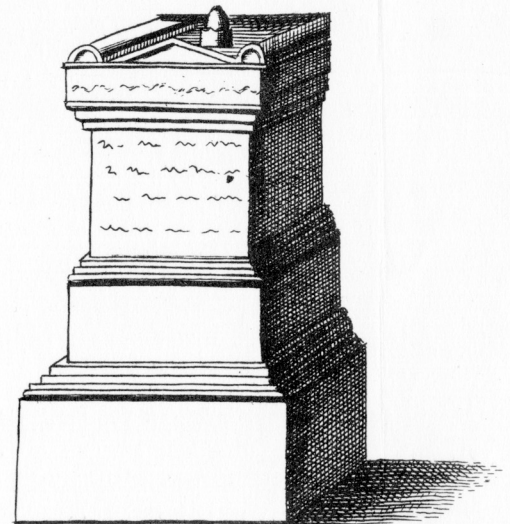
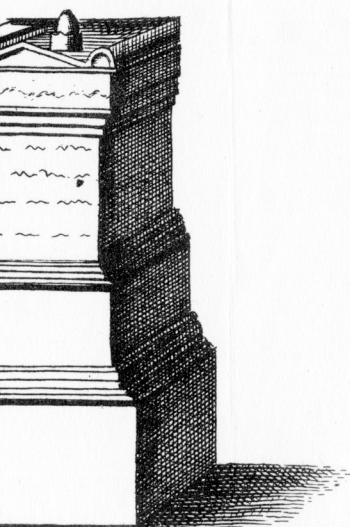


Fig. 2. p. 124.



*A perspective View of
Fig. 1.*

Fig. 2. p. 124.



View of
1.



Fig. 1. p. 34.

1. By this inscription, and many others of the like sort, found in *Britain* and other countries, it appears, that these female deities, under the name of *Matres*, were worshiped in most parts of the Roman territories. So that the observation of the learned *Spon* seems not to have been so well founded, when he says: *Notandum, has Matres fere tantum in Gallia et Germania fuisse cultas, raro enim alibi earum reperiuntur inscriptae arae* (1). In most of these inscriptions they are only called *Matres*, but in some *Deae Matres*; and frequently the country, or particular place, where they were worshiped, is subjoined. Thus, in *Horsley's Britannia Romana*, among the inscriptions found in *Britain*, we have, *Matres domesticæ, Matres Alaternæ, et Matres campestræ*; as also *Matres transmarinæ*, for *transmarinæ* (2). Which last title, being in another inscription written *Matres tramai* (3), occasioned the learned *Selden* to say: *Quid sibi vellet, ne hariolari quidem ausus sum* (4). And in the inscription now under consideration we meet with *Matres Africæ, Italicæ, Germanicæ*.

Writers are not agreed in their opinion concerning these female deities, who were worshiped under the character of *Matres*. *Spon* supposes they were deified women, who, while living, were thought to have the gift of prophecy. The reasons for which opinion having been given at large in *Horsley*, I shall for brevity sake take leave to refer to the passage (5).

E 2

But

(1) *Miscel. erud. antiq.* p. 105.

(2) *Brit. Rom. Cumb.* xl. *Scotl.* xxix. *Cumb.* li.

(3) *Ibid.* p. 298.

(4) *De Diis Syris, Syntagm.* II. c. 2.

(5) *Pag.* 201. See also *Reinesf. Cl.* I. n. 175. p. 188.

But *Selden* applies them all to the *Dea Syria*, or *Mater Deorum*; whom *St. Augustin*, as he observes, takes for *Juno*, and saith: *Tot esse Junones, quot sunt simulacra* (1). Agreeably to which notion we find several altars in *Gruter* inscribed *Juncnibus*, in the plural number (2). And *Plutarch* takes notice of the worship paid to the *Deum Matri* at *Enguim* in *Sicily* (3); which *Cicero* seems to allude to, when he saith, *Matris magnae sanum apud Enguinos est* (4). I shall only add further upon this head, that, as we meet with several inscriptions, which have on them the title of *Matronae*, to whom they are addressed; *Spenn* thinks, not improbably, that these *Matronae* were the same deities as the *Matres*, or *Matrae*, as they are sometimes written, who were indifferently worshiped by each of those titles, of which he has given a variety of instances (5).

2. The two first names of the person, who dedicated this altar, were doubtless *Marcus Minucius*; but the third, as here abbreviated, is uncertain. Tho I apprehend, that the two first letters in the ligature may be AN. which, with the two following DE. may stand for *Andegavus*, or, as it is sometimes written, *Andecavus*; as denoting the name of his country, now called *Anjou* in *France*.

3. This

(1) *Ubi supra.*

(2) *Pag. xxiv. 1, 2, 3, 4, et alibi.*

(3) *In vit. Marcelli.*

(4) *In Verr. lib. iv. c. 44.*

(5) *Ubi supra, pag. 104.*

3. This *Marcus Minucius* describes himself by two characters or employments; first, as a *soldier of the sixth legion*, which was honored with the title of *viatrix*; and then as *pilot of the same legion*, the epithet *viatrix* not being repeated the second time, as unnecessary. It was not unusual among the *Romans* for persons to express their several titles, or employments of life, in the inscriptions cut upon such votive altars. Many of these are to be met with in collections of this kind; in some of which they are connected by the particle *et*; and in others not, as in the instance before us. I shall produce an example or two of each kind, to set this matter in a clearer light. Of the former sort we have in *Gruter*:

I. O. M.
ET. FORTVNAE. SECUNDAE
CAES. M. ANTONINI. IMP
M. LICINIUS. COR. II. VIR
COL. DAC. SARMIZ. ET. FLA
MEN. DIALIS. SIGNVM. IO
VIS. EX. VETVSTATE. RE
STITVIT (1).

And again:

APOLLINI. AVG
SACR
FELIX. AVG. LIB. OPTIO
ET. EXACTOR. AVRI. ET
ARGENTI. ET. AERIS (2).

In

In both these instances the conjunction **ET** is expressed between the two characters, but in others it is omitted. As in the same author :

HERCVLI INVICTO
M. CASSIVS HOR
TENSIVS
PAVLINVS PRAE. VRB.
XV. VIR
SACRIS FACIVND.
DONVM DEDIT (1)

So also in *Reinesius* :

IVNONI. REGIN
SACRVM
D. N. DIOCLETIANI IN
CLYTI. PRINCIP. SEM. AVG.
PINIUS PAVLLVS SILVANVS
VIR CLAR. PRAEF. VRB.
IVDEX. SACRARVM. COGNITIO
NVM. VOLVNT. EIVS CVR. (2).

And the like we meet with in *Horsley*, where one *Marcus Censorius Cornelianus* styles himself, *Centurio legionis decimae Fretensis, praefectus cohortis primae Hispanorum* (3). In the first four of these instances the different characters given to the several persons are such, as might belong to them at the same time ; but in the last they seem not compatible.

4. The

(1) *Pag. XLVIII. ult. in tab. priori.*

(2) *Class. I. num. 282, p. 241.*

(3) *Cumberl. LXIII.*

4. The title *gubernator*, or *pilot*, I do not remember to have met with in any other Roman inscription. And notwithstanding the first line is placed at some distance from the rest; yet it may, I think, connect with them, without supplying the word *sacrum*, in the following manner: *Matribus Africis, Italicis, Germanicis, Marcus Minucius, etc. votum solvit libentissime merito*. An instance of the like kind may be seen in *Horsley*, ending with the same letters, *VS LLM*, which he reads in the same manner (1).

It appears, by an inscription in *Gruter* (2), and republished by Dr. *Gale* (3), that this legion was transported from *Germany* to *Britain* in the reign of the emperor *Hadrian*, under the command of *Marcus Pontius*; who is there called, *Tribunus militum legionis sextae victricis, cum qua ex Germania in Britanniam transit*. The inscription therefore upon this altar at *York* may, as I apprehend, refer to that voyage; and intimate to us, that *Marcus Minucius*, by whom it was erected, was then pilot to the legion. It is probable indeed, as *Horsley* observes (4), that

(1) *Scotland* xxvii. *Reinesius*, *Class.* 1. *num.* 3. reads the letters *LL. laetus libens*, and cites for it an inscription in *Gruter*, pag. *MLXXXIV.* 4. which ends with the abbreviated words, *LAET. LIB. FECIT*. And there is another inscription published by *Spon*, in his *Miscell. erud. ant.* p. 107; and afterwards by *Fabretti*, pag. 690, n. III. which has the words *LAETVS. LIBENS.* at length. However *Reinesius* adds: *Vocabulum positivi geminatum infert superlativum*; so *BB. bene bene*, is the same as *optime*; and *LL.* may stand for *lubentissime* or *libentissime*. And in like manner *MM.* is read in the superlative *meritissimo*.

(2) *Pag.* cccclvii. 2.

(3) *Antonin. Iter Britann.* pag. 47.

(4) *Pag.* 79.

that upon its first arrival it made no stop in the south, but marched directly by the usual rout to *Hadrian's vallum*; since there are several inscriptions upon and near the wall, both in *Northumberland* and *Cumberland*, wherein this legion is mentioned. And in the following reign of *Antoninus Pius* we find, by several other inscriptions, that it was in *Scotland*, and had a share in building the wall there (1). Not long after it might very probably be stationed at *York*, where *Ptolemy* places it (2), who lived under the next emperor *Marcus Aurelius*, as we learn from *Suidas* (3). The legion therefore being thus settled, *Marcus Minucius* might then think it a proper time to pay his vows, formerly made to those deities, whom he addresses in the inscription cut upon this altar.

I thought it necessary to give this view of the matter, for the sake of obviating an objection, which possibly may be made, as well with regard to the time of erecting the altar, as to the person, by whom it was erected. What I more especially refer to, is the form of the letters G and L, as they appear upon the altar. For altho they are found in the like shape in several British inscriptions published by *Horsley*, yet none of those seem to be altogether so antient. There is one with the G, which that writer is uncertain, whether to refer to *Commodus* or *Caracalla* (4). And another with the L plainly relates to the reign of *Severus*, by the names
of

(1) See *Horsley, Scotland*, IV, VII, XVIII.

(2) *Horsley*, pag. 359.

(3) *In voc.* Πτολεμαῖος, ὁ Κλαύδιος χρηματίσας.

(4) *Lancashire*, III.

of the consuls *Aper* and *Maximus*, who are mentioned in it, and answer to the year 207 of our common aera (1). The rest of them have nothing certain to determine their age; tho by some circumstances which attend them, they seem generally to agree better with later times. But if that particular form of either of those letters is not to be found in any of our *British* inscriptions hitherto published, before the reign of *Commodus* or *Severus*; it by no means follows, that it might not have been used sooner. And there was only the reign of *Marcus Aurelius*, that intervened between those of *Antoninus Pius* and *Commodus*, who in a few months was succeeded by *Severus*. Besides, as the sixth legion, after it settled at *York*, seems to have been stately quartered there, till the *Romans* left *Britain* (2); I do not perceive, either to what other time, or person with the character of pilot to that legion, the erection of this altar can be ascribed. But this I leave to the further consideration of the curious, to judge of it as they please.

G. C. Nov. 9,
1752.

J. Ward.

(1) *Cumberland*, XLIV.

(2) See *Horsley*, p. 79.

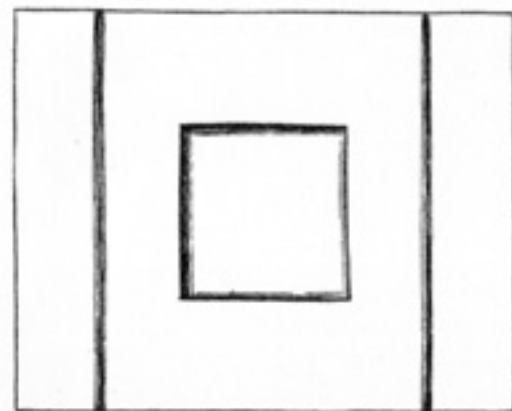
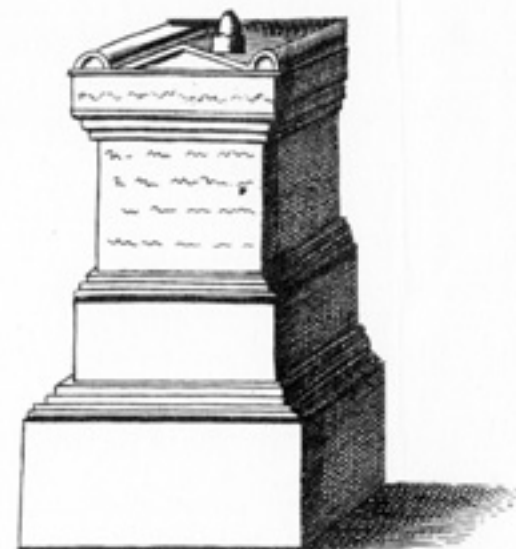


Fig. 3. p. 333.



*A perspective View of
Fig. 1.*

